

Customs, Observances

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woman with an illegitimate child is expected to give the regular bride price and to pay a small sum for the child as well, if he wants it. If he does not, it belongs to the mother's family and is reared by them. (101)

The most extreme example of this class of the purchase of potential children is found among the Vao Sababara, a tribe on the northwest coast. There there is no refusal of the bride price in case of divorce, but the consent of the first husband is necessary for a remarriage. He will bargain with the new husband as to how many children born of the new union will be given to him and is entitled to demand from one to three. Such children are considered the first husband's legal issue, without formality of adoption. Informants said specifically that such children were to reimburse him for the loss of the bride price.

Jamaican Marriage and Remission of Debt

Slavery has been abolished among the Taino and also distinctions are rapidly breaking down, so that the distinctions made long ago by past conditions. The native attitude toward interclass marriage was much like the European one, the higher classes disapproving and the lower approving. Marriages between natives and natives and between natives and slaves were fairly common, but marriages between natives and slaves were almost unknown. Natives were frequently had slaves. If the mother was a slave, the father would live with her and their child, but would not make her a legal wife. The child's status was doubtful. He would not be considered a slave, but the natives would openly acknowledge him as a full member of their class and race. Affairs between natives and slaves were vigorously opposed by the natives and the slaves were sold out of the village or even killed. Informants knew of no offspring from such unions. (102)

Marriages between natives and natives were not uncommon. The natives were the main or the only unions within either class. Among the Taino, children of such unions took the father's rank and name. Among the Maroons they took those of the lower parent.

Marriages between natives and free slaves were to have been common. If the slave had been born free and had a family in the village, the ordinary marriage ceremony was performed. The children took the rank and name of the father. Such unions were seldom looked down upon and were rarely restricted by any but the general customs.

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for every evening, etc., and receive their friends there, but sleep in the [36] house with their parents. Boys live in it, coming to the father's house only for meals. All the children of a family use the house in common, but the eldest has a prior right. When the eldest are married, he usually takes this house as his dwelling and a new one is built for the remaining children. [37]

Every establishment with adolescent children has a house of its own. The Tarahs explain it as a defensive measure on the part of the parents. The young people have many visitors who would be in the parents' way if they received them in the main dwelling.

Chastity

In spite of the free association between adolescents and the almost complete lack of chastity, girls are usually chaste before marriage and sometimes retain their virginity to the age of twenty. Chastity in itself does not seem to increase greatly a girl's desirability, but girls are taught that intercourse at a too early age, and especially promiscuously, are likely to lead to sterility. [38]

Among the Tarahs the standard for married women seems to be somewhat lower and a wife's infidelities are taken rather lightly. The husband has the legal right to divorce her for it, but will not do so unless he has tired of her. He will scold or even beat her, but the matter soon blows over. He may beat her once, if he is strong enough and angry enough, but he cannot bring a legal action against him or collect damages. At the same time, wife beating seems to be unknown. The Tarahs always take infidelities rather more seriously and usually divorce for it. This is probably due to their contact with the northwest coast tribes, who have a strong feeling against it. [39]

Promiscuous chastity on the part of a man would be taken as a confusion of reputation and would make it difficult for him to find a wife. After marriage the standard for men is still low, except that they are expected to be faithful during a wife's pregnancy. [40]

Larceny

Larceny is a very serious crime, highly offensive to the gods and [41] ancestors. Although a first offense may be compensated by a special ceremony and sacrifice, a second or third offense is usually punished by dismemberment and expulsion from the group. There also seems to be an unformulated belief that it affects the fertility of the woman as a whole and may even injure its crops and limit the increase [42]

(19) of its cattle. Incest is equally serious if it has been committed unwittingly, through the marriage of two persons who did not know that they were within the proscribed degree of relationship. It is thought that such people will have no children or that, if children are born, they will die in infancy. If a relationship is discovered, the marriage is dissolved at once, even if it is of long standing, and the incest ceremony performed.

Among the Tanala Menaka the ceremony for incest is as follows: The guilty man provides an ox for sacrifice. This is killed at the village sacred place and the stomach taken out and cut into a thin, continuous strip, like a thong. The guilty parties are then seated side by side and the stomach-thong wound around the necks of both, drawing their heads together. The contents of the stomach are consumed over their heads and shoulders. The sacrificial parts of the meat are taken and grilled over an open fire. The sacrificial priest of the gods places the meat on the altar and invokes the gods by the usual formula except that, before repeating their names, he shouts "I call" three times. After repeating the gods' names he says: "These are the two people who are guilty. They have killed an ox to atone their sin, as you have directed. It is for that reason that we make the sacrifice." He then invites the gods to eat and, after an interval, sends them away, calling the ancestors and going through the same formula. The rest of the ceremony is like that for ordinary sacrifices. The Tanala Ikongo are said to have an incest ceremony also, but no details were available.

SECONDARIES

(20) In both divisions of the Tanala there are a few men who have adopted the female role. They are very rare and none of them were known personally to my informants. Such individuals are called *secondary*. They wear the woman's regular costume and hair-dressing and practice the woman's industries, such as weaving. The natives say that such men show feminine traits from birth and their attitude toward them is entirely neutral. They are neither despised nor considered marked out for any special activity. Informants had never heard of a *secondary* acting as a medicine-man or showing supernatural powers, but said there was no rule against their becoming medicine-men.

I believe that *secondary* exist in all the Malagasy tribes, but the natives are reticent in regard to them, especially with the missionaries. Among the Bara, who adjoin the Tanala on the south-